

# THE CHABAD WEEKLY

Vol 6, # 23

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For the past several weeks the Torah readings have dealt with the Mishkan (Sanctuary) and its numerous vessels. The requirements were very exacting, involving many different types of building materials and complicated instructions on how to make the Sanctuary's various parts.

The Torah portions of Teruma and Tetzaveh contain G-d's detailed command to erect the Sanctuary and fashion its components. Immediately afterward, the portions of Vayakhel and Pekudei, the second of which we read this week, speak of the actual building of it.

A question is asked: Why is it necessary to devote four separate Torah readings to the subject of the Sanctuary?

Every word of the holy Torah is deliberate and precise; not one word or letter is superfluous. If so, why does the Torah devote so much space to what seems to be a repetition? Surely the Torah could have enumerated all the details of the Sanctuary and then simply stated that the Jews followed them to the letter. From this we would have understood that the Sanctuary was built according to G-d's instructions.

However, in his commentary on the Torah (Genesis 24:42), Rashi explains a general principle: Whenever something is particularly beloved to G-d, the Torah goes to great length in its description, and indeed may repeat itself several times, even if nothing new is added by the repetition.

The Sanctuary and its vessels were extremely beloved by G-d. The Sanctuary was also especially important to the Jews, for it was the means by which G-d's Presence rested among them, as it states, "And they will make Me a Mikdash (Sanctuary) and I will dwell among them."

Moreover, to the Jews the Sanctuary was particularly beloved, for it testified that G-d had forgiven them for having made the Golden Calf. That is why it was called "the Mishkan of Testimony."

It is precisely because of its great significance, both to G-d and to the Jewish people, that a full four Torah portions are devoted to the Sanctuary: Teruma, Tetzaveh, Vayakhel and Pekudei.

The Jewish people's dedication to the Sanctuary expressed itself in their overwhelmingly enthusiastic response to the call for donations. In fact, they contributed so much of their personal wealth and possessions that an order had to be given for them to cease!

In a like manner, it is not enough to be content with the simple performance of mitzvot. Each one of G-d's commandments must be precious and dear to us, observed with willingness and devotion, and performed with alacrity and love. (Adapted from Likutei Sichot, Volume 16, From: LChaim 5760, #610) – lchaimweekly.org

***And it came to pass... that the Tabernacle was erected (40:17)*** Whenever the Torah uses the word vayehi ("and it came to pass"), this connotes a woeful event. What woe was there in the Mishkan's completion? This is comparable to a king who had a contentious wife. So he said to her: "Make me a purple cloak." As long as she was preoccupied with it, she did not quarrel. When her work was completed, she brought it to the king. The king saw it and was pleased with it, and began cry out, "Woe! Woe!" Said his wife: "What is this, my lord? I have labored to do your will, and you cry, 'woe, woe?'" Said he to her: "The work is beautiful and favorable in my eye. But as long as you were preoccupied with it, you did not anger or provoke me; now that you are free of it, I fear that you will again anger me."

So, too, said G-d: "As long as my children were occupied with the Mishkan, they did not grumble against Me. Now they will again begin to provoke Me." Therefore it says vayehi--vy hi, "woe is it." (Midrash Tanchuma)– chabad.org

***In the first month... on the first day of the month, the Tabernacle was erected (40:17)*** On the 25th of Kislev the work of Mishkan was completed, and its components sat folded up [for three months] until the 1st of Nissan, because G-d wanted that the Mishkan should be erected in the month that Isaac was born... The month of Kislev was thus deprived. Said G-d: "I must compensate it." How did G-d compensate the month of Kislev? With the dedication of the Temple by the Hashmoneans (on Chanukah). (Pesikta Rabbati)

When did the consecration of the Sanctuary begin? On the twenty-third of Adar. And on the first of Nissan the days of consecration were completed. During each of the seven days of consecration Moses set up the Tabernacle and offered his sacrifices in it every morning and then pulled it down. On the eighth day he put it up but did not dismantle it again. (Midrash Rabbah)

Seven times Moses erected the Mishkan and then dismantled it, presaging the seven Sanctuaries that would serve the Jewish people: the Tabernacle in the desert, those at Gilgal, Shiloh, Nov and Givon, and the First and Second Temples in Jerusalem. Seven times Moses dismantled the Tabernacle and then set it up again, so that the future falls of these Sanctuaries should not be permanent, but be followed by a rebuilding. Thus we are guaranteed that the destruction of the seventh Sanctuary will be followed by the building of the Third Temple, which shall never be destroyed. (Rabbi Avraham Mordechai of Gur) - ibid

***Sixty three years ago this week, the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, arrived in America after a 12-day voyage from Europe. His ship anchored in New York on a Monday at 6:00 p.m. (the 8th of Adar II 5700/1940), but according to law, passengers on ships arriving after 4:00 were not allowed to disembark until the next day.***

*That Tuesday the Previous Rebbe was officially welcomed by a huge crowd. Thousands of people cried out "Shalom Aleichem" when they caught their first glimpse of the Rebbe, and many joyfully recited the "Shehecheyanu" blessing. Delegations from all of the American Jewish organizations were on hand, as was a special representative of the Mayor of New York. After a short ceremony the Rebbe was driven to Manhattan's Greystone Hotel, where he lived for several months before moving to 770 Eastern Parkway in Brooklyn.*

*"I thank Alm-ghty G-d for having saved us and brought us to freedom," the Rebbe declared at his reception. "But as much as it pains me to infringe on the happiness of everyone present, the unmerciful torment of our brothers and sisters will not allow me to rest. Their cries, particularly those of the many yeshiva students in Poland, accompany me wherever I go. I cannot allow myself any respite until G-d will save them."*

*That same day, the Rebbe announced the establishment of the American branch of Yeshiva Tomchei-Temimim:*

*"We immigrants have been brought here for the purpose of accomplishing a task: to transform America into a place of Torah. I know very well how much effort and self-sacrifice this requires, but I am sure that in the merit of our holy ancestors, and with our own self-sacrifice, we will succeed. Within time, Tomchei-Temimim will be the largest yeshiva in the country, and its students will illuminate Jewish homes and encourage other rabbis to devote themselves to disseminating Torah."*

*The first handful of students began studying in the new yeshiva the very next day, and thank G-d, the Rebbe's promise has been completely fulfilled. From: LChaim 5760, #610) – lchaimweekly.org*

"When the Mittlerer Rebbe would say Chassidus, there was a perfect hush. Still he would intersperse the Chassidus with, "Sha, sha!" My father explained that this was to still the gushing of his intellect. With this he explained the expression in Zohar:1 The venerable sage whose mind is concealed, for it is still and tranquil. (From Rebbe's Hayom yom 3 adar II).

*If you are an upright person then, "G-d will bless you in everything you do" (Deuteronomy 15:18). Note, however, that it says you must do. We are meant to work through the processes of the material world. Why? Because this is the means by which the world is enlightened: the spiritual must invest itself into the mundane. And this can only be achieved by spiritual people working within the everyday world.  
From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.*

**PARTICIPATE IN DAILY CLASSES**

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Makos (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chassidus
	Between Mincha and Maariv	Halacha

**DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM**  
**Sunday 9:00 AM**  
**Mincha/Maariv: 5:55 PM**

**SHABBOS PARSHAS PIKUDEI**

**March 7, 2003**

**Candlelighting:(Los Angeles) 5:37 PM**  
**Friday Mincha: 5:55 PM**

**LATEST TIME FOR SHEMA: 9:09 AM**

**SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Megilas Esther 4:45 PM**
- **Mincha 5:30 PM followed by Seuda Shlishit**
- **Shabbat ends 6:37 PM**

**Yartzheit:** Aron Spiegel – 6 Adar II, Chana Tompkins – 9 Adar II.

**Happy Birthday** to Moshe Mahtabban and Ester Schwartz

**GOOD SHABBOS!**